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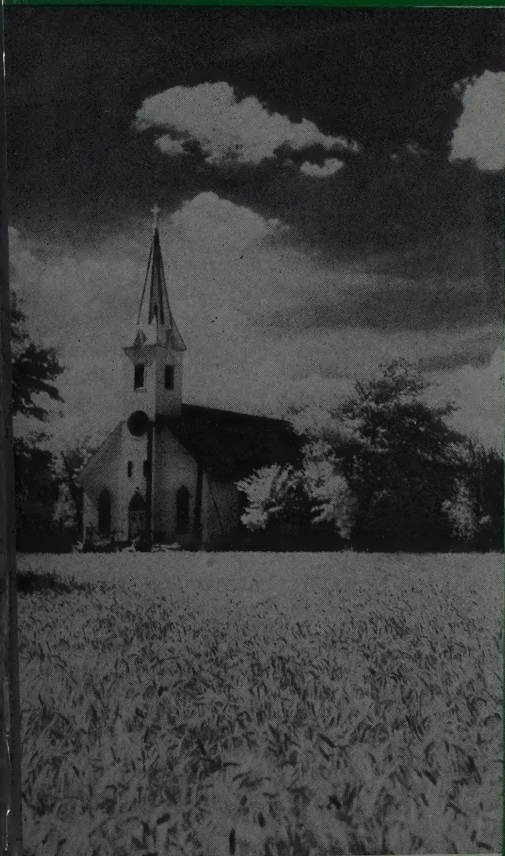


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"The earth is full of thy riches."

A 100 Per Cent Life Membership Family



Mr. and Mrs. W. Lee Kluttz of St. Matthew's Lutheran Church, Salisbury, N. C., were so thankful to God for his blessings that they were moved to seek a way to express their gratitude. Wishing to share the Gospel of Jesus Christ with others, Mr. and Mrs. Kluttz contributed to the causes of evangelism and missions through the United Lutheran Church Women and the Brotherhood. Life Memberships in the United Lutheran Church Women and in the Brotherhood were presented by Mr. and Mrs. Kluttz to eight of the persons shown in this picture, and they also presented a Life Membership in the Brotherhood to the Rev. K. Y. Huddle, pastor of St. Matthew's.

Front row, left to right: Mrs. L. C. Foster, Mr. and Mrs. Kluttz, Mr. Osco Basinger and Keith Kluttz. Rear row: L. C. Foster, Mrs. Walter Sifford, Walter Sifford, Osco Basinger and Mrs. Keith Kluttz.

LUTHERAN MEN

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SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

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SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDING THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING.

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In Memoriam Memberships

BY PHARES G. BEER

During the past year six persons were honored with IN MEMORIAM memberships in the Brotherhood of the United Lutheran Church in America. One of these was a pastor and the five others were active lay leaders in their churches. The pastor had been the president of one of the largest conferences in the United Lutheran Church and one of the laymen had been synodical Brotherhood president, another a district president and four congregational presidents.

Mr. Hood

Marshall B. Hood was president of Zion Lutheran Brotherhood, Hickory, Route 1, N. C., and chairman of the building committee, treasurer of the building fund, Sunday school superintendent several times, and a member of the church council of Zion Church for many years.

Mr. Rarig

Samuel F. Rarig was president of St. John's Lutheran Brotherhood of Catawissa, Pa., was responsible for its organization in 1937 and was an active member until the time of his death. He was active in all the work of his congregation and served as a member of the church council for a number of terms. He was agent for the Lutheran Brotherhood life insurance society in his community and one year led the society in its sales throughout America.

Judge Capps

Judge Bismarck Capps was born in Chester, S. C., August 17, 1875. At the age of twelve he moved to Salisbury, North Carolina, where he graduated from high school. He later graduated from the law school of the University of North Carolina.

He became a communing member of St. John's Lutheran Church in Salisbury, May 17, 1891, and taught the young people's class in Sunday school for many years.

In February of 1910, he was married to Mattie R. Moore of Gastonia, N. C., and to this union two children were born named Alma Ruth, who died in infancy, and Rebecca Broadfield, who married the Rev. H. L. Creech, Jr. They reside in Charlotte, N. C., where the Reverend Creech is pastor of the Dilworth Methodist Church. They have three sons and the

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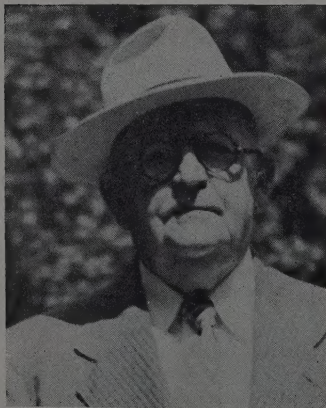
Marshall B. Hood

Died April 26, 1951. Aged 44 years. Memorialized by his wife through the Brotherhood of Zion Lutheran Church, Hickory, Route 1, N.C. He was president of his local Brotherhood and held other offices in his congregation.



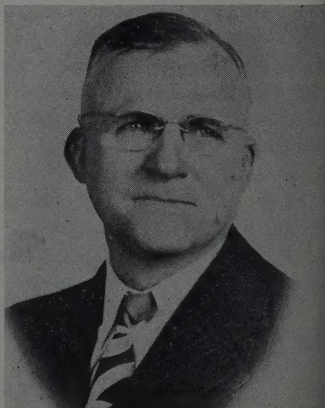
Samuel F. Rarig

Died December 14, 1951. Aged 60 years. Memorialized by the St. John's Lutheran Brotherhood of Catawissa. He was responsible for organizing St. John's Brotherhood in 1937. He served as president and was active until the time of his death.



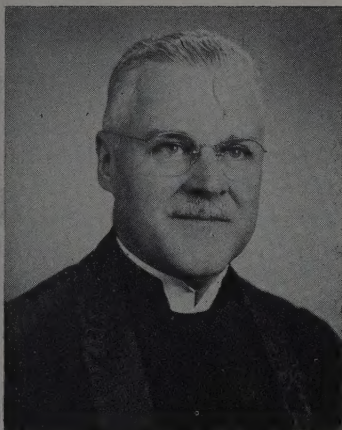
Bismarck Capps

Died June 8, 1955. Aged 79 years. Memorialized by the Bismarck Capps Bible Class of Holy Trinity Lutheran Church, Gastonia, N.C. He was one of the organizers and the first president of the Brotherhood of the United Evangelical Lutheran Synod of North Carolina.



Myron Charles Melancthon Fisher

Died May 3, 1954. Aged 66 years. Memorialized by the Brotherhood of Faith Ev. Lutheran Church, Faith, N.C. He was president of the Northern District Brotherhood of the North Carolina Synod in 1945 and frequently represented his congregation at synodical meetings.



Harvey C. Snyder, D.D.

Died April 18, 1956. Aged 60 years. Memorialized by St. John's Lutheran Brotherhood, Hazareth, Pa. He was president of the Allentown Conference of the Lutheran Ministerium of Pennsylvania from 1942 to 1945. He was a member of a number of synodical and conference committees.

Oscar H. Berg

Died October 31, 1954. Aged 83 years. Memorialized by the Ebenezer Lutheran Brotherhood, Columbia, S.C. He was secretary of his local Brotherhood. He was a member of the church council, an active member of the Sunday school until later years, active in visitation and evangelism campaigns and a generous supporter of the church. His citation reads, "A member of Ebenezer Church, Columbia, S.C. since infancy and was 'faithful' unto death." He was a loyal and devoted husband.

(continued from page 3)

Best is pastor of the Wesley Chapel Methodist Church at Misenheimer, C.

Judge and Mrs. Capps moved to Lynchburg, Va., in 1911 and resided there for seven years. He was president of Holy Trinity church council in Lynchburg for six years, teacher of the men's bible class and superintendent of the Sunday school for five years. Upon his removal to Gastonia,

N. C., in February, 1917, he practiced law and was United States commissioner for many years. He became teacher of the men's bible class of Holy Trinity Lutheran Church in Gastonia in February, 1917, and continued until his health failed in 1946. He was president of the church council for nineteen years and was then made elder emeritus. He was a member of the executive committee of synod from 1921 until 1946 and then was made a member emeritus. He was one of the organizers and the first president of the Luther League of North Carolina.

He was one of the organizers and the first president of the Brotherhood of the United Evangelical Lutheran Synod of North Carolina. He was president from 1923 through 1927. He was given an Honorary Life membership in the Brotherhood of the United Lutheran Church in America on August 17, 1951, by the Southern District.

He was president of the Kiwanis Club of Gastonia and of the Piedmont Council of the Boy Scouts of America for fifteen years and was the recipient of the Silver Beaver Award. After his health failed he was made president emeritus of the council.

Mr. Fisher

Myron Charles Melancthon Fisher was a life-long, active member of Faith Evangelical Lutheran Church, Faith, N. C. He was active in his local Brotherhood and served it in many capacities. He served many terms as a member of the church council and was a member of the building and

finance committees in connection with the erection of the present church building. He was a member of the pulpit committee that recommended the present pastor. For a time he was Sunday school superintendent and served for many years as a teacher.

He was president of the Northern District Brotherhood in 1945. He was a frequent delegate from his church and Brotherhood to conference and synodical meetings.

On account of his genuine Christian character, his untiring loyalty to his church, his warm, generous and friendly personality and his wisdom coupled with sparkling wit, he endeared himself to those who knew him and will long be remembered by his friends, his community and his church.

He is the first person from Faith Church to be given an In Memoriam membership.

Dr. Snyder

The Rev. Harvey Cressman Snyder was born February 1, 1896, in Harleysville, Montgomery County, Pa. After graduation from Lansdale high school in 1914, he saw service as a sergeant with the 316th Field Hospital Company of the 79th Division during World War I. He was graduated from Muhlenberg College in 1920 and from the Philadelphia Lutheran Theological Seminary in 1923. He was ordained in Reading the same year by the Ministerium of Pennsylvania.

His first parish was at Mt. Bethel,

Northampton County, Pa. where he served as pastor from 1923 to 1926. He assumed the pastorate of St. John's Lutheran Church, Nazareth, on June 1, 1926, and served this congregation for thirty years.

He had been president of the Allentown Conference of the Lutheran Ministerium of Pennsylvania and Adjacent States from 1942 to 1945. At the time of his death he was a member of the board of Christian education, the examining committee and the chairman of the congregational interests committee of the synod. He also was a chaplain at Gracedale, the Northampton County home.

He was a member and past president of the Nazareth Lions Club and a director of the Nazareth Police Commission.

Dr. Snyder and his wife, the former Dorothy E. Heintzelman, resided at 220 S. Broad Street, Nazareth, at the time of his death.

A total of thirty-five persons have been honored with In Memoriam memberships, twenty-eight of whom were laymen and seven were pastors. Eleven of these were from the North Carolina Brotherhood, and six each from the New York and New England Brotherhood and the Pennsylvania Ministerium Brotherhood. If you and your group are interested in honoring one of the Lord's faithful workers, confer with the Honorary Life and In Memoriam secretary of your conference or synod, or with the author of this article at 708 St. John Street, Allentown, Pa.

We're Letting the Kids Down

BY LESTER AND IRENE DAVID

This is the second and final installment of an article on the lack of adult leadership in youth activities. A word of encouragement to those who would like to volunteer for youth work.

The Boy Scouts are doing an enormously effective job with millions of boys, but here again is the problem of volunteers. In Pittsburgh Joseph L. Schlosser, district executive of Allegheny Council, declared:

"We are now reaching one in every four boys. We could be reaching two or three in every four if we had more leadership."

A scouting leader I talked to spoke bitterly: "To form a troop," he said, "an application must be filed. A scoutmaster and a unit committee of at least three men must be named. Too often, this committee consists of individuals who have allowed their names to be listed only after being assured they wouldn't be called upon to do any work. As a result, one or two men carry the entire load of planning and running an entire troop."

"It can be too much. Let's say a kid accidentally breaks a chair in a community center on meeting night. Next day, the scoutmaster gets hauled over the coals by the center's offi-



"Scouts Need Your Help"

cials. It can be the last straw. A man can take just so much and then he gets sick of having no help. He throws up the sponge. Thirty kids with uniforms are left looking for a scoutmaster. Maybe they find one and maybe they don't."

Consider the Y programs. The Y.M.C.A. now sponsors 26,000 youth clubs throughout the country—there could be 26,000 more almost overnight if it had enough adults, says Mr. Ledlie. The Y has 118,341 group leaders and could use another 100,000 to help take kids off the streets.

Where is the Y's problem especially acute? Replies Mr. Ledlie: "We have found it just as bad in small communities as we have in New York, Chicago, Los Angeles, Dallas and

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Oklahoma City. It exists on a national group leaders point to these reasons: scale."

Biggest expansion right now, Mr. Ledlie asserts, is in suburban areas where non-equipment branches are set up. These are generally nothing but offices which rely almost entirely on volunteers. "All need adults desperately and they aren't showing up," says Mr. Ledlie. "Our representatives in the areas are heartsick at having to turn away youngsters, but they must."

We heard an astonishing thing at the National Jewish Welfare Board, the national association of 350 community centers and Y.M.-W.H.A.'s which serve about 300,000 young persons under 21. A spokesman asserted: "In many communities, centers find they cannot expand their efforts even though funds for doing so are available!

"The bottleneck is trained personnel, and adults are not coming forward in sufficient numbers to be trained. Even professional social workers are scarce."

Y.W.C.A. officials, too, are feeling the pinch. Says Sara-Alyce Wright, responsible for the Y.W.'s teen-age program: "We are without any doubt severely hampered by the short supply of trained, adult leadership. We have 6,000 now—we could easily use 4,000 more." And here, too, we heard the same sad story—the lack of stable leadership occasionally forces the organization to disband clubs.

Well, what's the matter? What's keeping the adults away? Youth

1. *Don't realize how much they're needed.* Says one youth group official: "It's not laziness, disinterest in young people or even preoccupation with other matters. Parents simply aren't aware of how important they are to us."

2. *They're afraid of teen-agers.* Many adults, points out Miss Wright, have been scared off by all they've heard and read about delinquency. "They hear of stompings, muggings and knifings and don't know what to expect," she says. "They have a distorted view; they don't realize the vast, vast majority of teen-agers neither mug, stomp nor knife!"

3. *Unsure of their ability to handle kids.* Roy Popkin, assistant executive director of the Brooklyn Red Cross, often hears adults express fear that they wouldn't be able to answer all questions. "Of course they wouldn't," says Mrs. Popkin, "but so what? Some teen-agers can talk rings around most adults on space ships and atomic science. They don't want professors. They want warmth, friendship and a pleasantly firm hand to guide them."

There is a fourth reason which, curiously enough, puts part of the blame for the shortage of volunteers at the doors of the youth group leaders themselves. Leonard H. Metz, of the Big Brother Movement, puts it this way:

"With the growth of social work as a profession, a sort of snobbishness has arisen. Many professionals in the field feel that the volunteer worker is unskilled in the techniques

the science, that he knows little about child psychology, behavior problems and the like. This has produced one of two reactions in the potential volunteer: he feels either resentful or he feels inadequate."

Mr. Ledlie agrees. "It hits the nail on the head," he asserts. "Even the language used by many professionals is likely to scare off people. Words like 'frustration' and 'insecurity' are tossed around too much and 'warmth' and 'friendliness' too little."

However, both believe the pendulum is beginning to swing the other way.

Professionals, they feel, are coming to realize that understanding a youngster's inner drives may be invaluable but there is still a deep need for the compassion and friendship which an interested adult can give.

So step forward, the youth groups ask. A community responsibility? Of course, but there are other reasons you may not have considered.

Fun, for one thing. We watched adult leaders in recreation programs with kids and were surprised at how much enjoyment they were getting from the activity. It looked like fun and it was.

A better outlook, for another. Leader after leader told us that just the change from the routine of home and job was zestful.

Where should you apply? Right in your own neighborhood.

Every community has some kind of program for young people. It may be at a local religious or community center. Inquire there.

It may be with one of the large veterans' organizations, or it may be connected with your local police force.

The help-wanted signs are out. Salary? Not a dime in cash but priceless amounts of satisfaction and all the kid's gratitude you can carry away.

A Society of Sinners

It is open to question whether church people, taken person for person, are morally better than non-church people. At any rate, the critic can make an argument on the other side. He can talk about hypocrites in the church, and good people outside it.

But no claim of superior virtue for church people is true to the Christian conception. No Christian would claim that he himself or his Christian brother is better than others. Instead, his confession at the end of the day is: "We are all unprofitable servants."

The church is not an organization of good people; it is a society of sinners. It is the only organization in human society that takes sinners into its membership just because they are sinners. It is the only organization that keeps on saying week after week, year after year, age after age, "We have done those things that we ought not to have done and left undone those things that we ought to have done." No other organized body bears in its group consciousness the weight not only of its own members' sins but the sins of the whole community.

This is the glory of the church, its uniqueness, that it lives perpetually on the vitality and realism of its own repentance, its contrition, and its plea for God's help and forgiveness.

Let us not claim moral virtue for church members or for the church. Let us rather glory in the fact that the church is a society of sinners, who claim no virtue but humbly rest their broken and burdened lives upon the grace which God has eternally revealed in Christ Jesus.

—Charles Clayton Morrison,
in *The Pulpit* of July, 1937

Schooling, Not Just Talking!

BY HANS P. TREUENFELS

UNANIMOUSLY, the governing body of one of our largest synods declared itself recently:

The Executive Committee of the United Lutheran Synod of New York and New England requests the Executive Board of the ULCA to place the matter of Evangelical Academies in the hands of the Brotherhood of the ULCA, subject to such rules and regulations as shall be imposed by the Executive Board of the ULCA.

How come, we ask, that this group of clerical and lay leaders feel so decisively about such a project? A main reason for this is the really good experiences, for more than a decade, with well-prepared and faithfully attended and successful conference Brotherhood retreats. As these, however, could only be just a small step in the right direction, leaders and participants are ever asking for more. This gave the motivation to cast again and again a searching and critical look around to find some method to serve the spiritual and intellectual wants of church people. After much scrutinizing, the consensus focussed on the operations and accomplishments of the Evangelical Academies.

However, it should be recognized that it would not be wise to endeavor

to transplant every detail of such continental institution apishly in our midst. Especially as overzealous attempts of some friends of the idea have led to dangerous misinterpretations and serious misunderstandings of the purposes of Evangelical Academies. We will, rather, have to see to it that their aims and curricula would be correctly directed toward our, specific American Lutheran, immediate needs as well as our long-range aspirations.

Basically an Evangelical Academy should be just exactly what the name implies. Let's check this and quote Webster: "A school holding a rank between a college and an elementary school; a seminary of learning of the higher order, sound in the doctrine of the gospel, according to the religious truth taught in the New Testament."

What a program! What a guideline to follow!

As a font for acquisition of knowledge by teaching and studious collaboration, it becomes a nucleus for Christian thinking, transcending in the essentials of Christian performance. It is a forum for learning, for queries and answers, but not an arena for debating contests. It is an advanced schooling for Lutherans

Dr. Treuenfels, past president of the New York and New England Synod Brotherhood, is in his eighth term as a member of the Executive Committee of the Synod. At present he is representing the ULCA as the lay delegate to the Deutscher Evangelischer Kirchentag at Frankfurt, Germany.

their search for more intimate understanding of the Scriptures, for more thorough interpretation of God's will, or the recognition of the Christian way of life in its relationship to every day's actions and events. It is not a substitute for the pastor's class, or for primary religious education, nor is it principally for the interpretation of today's secular news or yesterday's happenings. It is a long range training center for men and women who are earnestly desirous to be better enlightened hearers and are anxiously ready to be more intelligent and knowing doers in the vineyard of the Lord.

It should not be a primary objective of an Evangelical Academy to prepare on its own or to coach others to make pronouncements of social significance, but it should through its courses awake the Christian conscience of its students to accept their responsibilities. It should not just bridge the vacuum originating from the separation of church and state but rather educate to fill the gap between the understanding of men and the teachings of their Christ. An academy should serve first of all its own constituency and only indirectly by the accomplishments of its students have an influence on the larger community. It should not endeavor anything by or for itself, as it should guide and inspire solely through learning. It should not want to dominate the thinking of the church people or gain the public limelight by expressing opinions or publishing findings, but it should articulate its students to voice their own Christian

convictions.

Courses and meetings at such an Evangelical Academy should last for a few days, prolonged weekends or could be extended, if possible, to several weeks. Attendance should be not less than ten and not more than sixty participants at any event. Length of time and number of students should depend on which topic or for which purpose the studies are undertaken and what or who is being taught.

The participants may be selected by vocations or geographical areas, by age or sex, by church functions or specific interests. They may not be selected at all and just represent a fair cross section of our congregations. This again would be governed by the program and the necessity of having a particularly homogeneous group or a specific topic to tackle or if the plans call for some general discussions on matters of general ecclesiastical interests. Attendance should be voluntary but well disciplined, so that everyone may gain the best possible benefits and achievements from the time and effort spent. Repeater students should be welcome to gain further insight and knowledge, and courses should cover various levels of interest.

An Evangelical Academy needs to have two permanent resident instructors of whom one, at least, should be a theologian. It would augment its leadership staff, as the occasion and program warrants, by calling in specialized experts or prominent personalities from clerical or secular circles or past students who had

proven their worth. It could utilize existing resources of our colleges or seminaries, but it would be preferable to have facilities of its own to allow year-round activities and the development of a distinctive atmosphere and of certain characteristics all its own.

All this is not easy to attain, but it surely is not impossible, and is a marvelous challenge to all who are genuinely interested in the deepening of religious knowledge and fostering of leadership qualifications of our lay people.

Financially an academy could be self-supporting after it once has been fully equipped and established. The costs for attending could be quite reasonable, certainly less than many retreats have to charge, which are forced to be conducted within commercial enterprises. As academies are non-profit organizations they have many financial advantages by which all would benefit.

It could and should be a natural for the Brotherhood to engage itself in such a venture and carry it successfully through within and for the church. Nobody underestimates the magnitude of such an undertaking. Some who know the headaches and heartaches of Brotherhood leadership might have some misgivings. But men and organizations grow with their tasks. Faith and the courage of convictions can overcome all difficulties and hesitation should give way to constructive progress.

No other unit of the church, besides the congregations themselves, combines laity and clergy, young and

old, poor and rich, intellectuals and workmen. No other group is so well aware of the need for some such program; nowhere have projects like that been hopefully mentioned as often as within the Brotherhood. The great potential is there, the individuals are waiting and ready, the organization is set up to activate the dormant manpower of the church. This is the exceptional, the anticipated, important cause for which the Brotherhood can mobilize every man in an all-out effort for his own betterment and the glory of God.

The Brotherhood should take on this project under the guidance of the verse which is inscribed over the entrance of the N.S.Luth. Volkshochschule Hermannsburg: (given here in English form) "For God has not given us the spirit of fear, but of power and of love and of sound mind." 2 Tim. 1:7.

Church Building Boom

Last year, according to the Departments of Labor and Commerce, the construction of buildings for religious use cost about \$736 million with all returns not yet filed. That was a considerable increase over previous years—\$593 million in 1954, \$473 million in 1953, and \$399 million in 1952.

Some doubt has been expressed that even that spectacular increase in building will meet the needs of the day. It certainly is obvious that more men will be needed for the ministry and more women for the diaconate—and more men in more Brotherhoods.

My National Council Reactions

BY AUBREY MAUNEY

"Onward for God and My Country" was the theme of the 46th annual meeting of the National Council of the Boy Scouts of America in Cincinnati, May 25-26. This was launched as the continuing program for the next four years. Thus this great secular organization for youth places emphasis upon religion as well as patriotism.

This four-year program of the B S A should strike a responsive chord in the hearts and minds of the leaders of the church. Our pastors and laymen would do well to strengthen as they can the participation of our congregations in the Scouting program, and thus, through the Scouting incentive, strengthen the faith of our boys in God.

The two days in Cincinnati were packed with inspiration, fellowship, new ideas, know-how, new techniques, and outstanding speakers, to help the organization serve our nation's youth.

For almost thirty years I have been attending regional and national meetings of the B S A as a local council representative. This year I went as Scouting director for the

L C A and as a member of the National Lutheran Committee on Scouting. I have always sought for Lutheran fellowship at these conventions and rejoiced in meeting

some of our men who are giving leadership to Scouting in a broad way. A movement has already started to encourage more Lutheran scouters to attend the National Council in 1957 and to have fellowship together at a breakfast meeting.

One of our churchmen, Dr. William Jansen, was honored at the National Court of Honor with the highest national award for outstanding service to youth. This is a rare and great honor to him and our church. Dr. Jansen is the superintendent of schools of New York City, and has given generously of his time to both Scouting and the Church for many years.

The reports to the National Council revealed not only growth in boy membership (now over three million boys) but the way in which over one million men and women of America have enlisted to serve our country through Scouting. This was represented as our strong bulwark against communism. Several thousand men and women from all over America attended the National Council. Almost all were volunteers giving their time and talents and at their own expense. In no other program do men give so unselfishly. I have been to many of these meetings and I have never heard one word about expense allotment. It makes a person feel good to

associate with the best men in America, all working to preserve the great heritage of our country and to build a stronger citizenship with a stronger faith in God. May we have more Lutheran men who will devote themselves to this program.

The report shows that there are now 103,951 Scout troops and Cub Packs. Of this number, 50,657 are directly sponsored by churches. Church people through civic organizations sponsor most of the other units. Lutherans sponsor 4,231 units. Among other churches, the Lutheran Church has the fifth largest number

in Scouting. Twenty-five per cent of Lutheran boys of the ages eight through thirteen are in Scouting. Many of the 75 per cent outside the program could and would be in it if more Lutheran men would dedicate themselves to giving leadership. Boys want to be Scouts but are denied the opportunity because of our own indifference.

Never has any generation of young men needed the dual emphasis upon God and country as the young men of today. Scouting has a program for Lutheran boys. So let us go "Onward for God and My Country."

News and Views From Headquarters

BY HOWARD L. LOGAN

Speaking at an interdenominational communion breakfast in Boston to over 4000 Protestant laymen, Dr. Herbert Gezork, one of the ten American clergymen to visit Russia, said, "Christians should not sit somewhere in an ivory tower, removed from trouble and care and sin of this world, waiting patiently for the return of the Lord. They should be involved in all the problems and questions and struggles of our time, our nation, our world." The laymen marched to the breakfast in a body after attending communion services at their respective churches.

The second annual Lutheran Conference on Scouting sponsored by the

Lutheran Council of Greater Chicago will be held on September 21, 1956. Mr. Loren Ness, chairman of the National Lutheran Committee on Scouting will be the chief leader. The conference will be held at Camp Kiwanis, near Willow Spring, Illinois. For details write Clifford E. Dahlin, 343 South Dearborn Street, Chicago 4, Illinois.

The first full-color, animated cartoon film in the religious field will be produced for the United Lutheran Church in America.

Dr. Henry Endress, stewardship secretary of the ULCA and director of the Lutheran Laymen's Movement for Stewardship, announced that the

8-minute film, "The Candlemaker," is budgeted at \$60,000 and slated for release next fall.

Its primary purpose will be to teach children "living the Christian faith in daily life," said Dr. Endress. The film will be shown in churches, but theatrical distribution is also being considered, he added.

Some happenings among men's groups in Central States Synod recently include: Chappell-Lodge Pole, Chappell, Nebraska, was host to neighboring groups at fellowship dinner; First, Topeka, Kansas, conducted King's Men Crusade; St. John's, Bennington, Nebraska, sponsored baseball team for young people and purchased a projector for the church; St. John's Columbus, Nebraska, assisted student for ministry. The synod paper carries full reports of the meetings of the conference Brotherhood units.

We have noted with interest that some of our church's finest laymen have been speaking to Brotherhood groups throughout the land. This is fine and we encourage it. May we suggest that you keep in mind the ULCA Brotherhood headquarters staff and officers and executive committee members.

Frequently the pages of synodical papers are available to the synodical Brotherhood officers. We should use every opportunity we have to place our work before the congregations of our synods. We have noted in some

instances reports of the Luther League and the United Lutheran Church Women, but nothing on the Brotherhood.

The Brotherhood of the Augustana Lutheran Church met at Bethany College, Lindsburg, Kansas, in July. More than 500 men attended. The theme was "Work that Wins." The Convention considered a new name. Suggested was "Augustana Lutheran Churchmen." It was reported that 1955 Brotherhood Sunday receipts from 690 congregations amounted to over \$30,000.

Many of our ULCA colleges are engaged in or planning financial appeals for capital funds to take care of the large influx of students expected by 1960. Midland, Muhlenberg, Hartwick and others need the dollars of Brotherhood men. We need to support our church-related colleges and we encourage men to contribute as they are able.

The famous American illustrator, Norman Rockwell, has rightly said, "Church is an all-week, all-year, all-life thing." What the church needs is more Christ-committed lives.

One of the Brotherhood's boosters is Robert D. Friest, assistant to the President of Central States Synod, a layman. We noted his initials and the connotation when rearranged. RDF is Robert D. Friest; FDR is Franklin D. Roosevelt, and RFD is Rural Free Delivery.

Brotherhood in Action

BY CHARLES F. BROBST

Men's Work Calls For Imagination

Accidents are common but different—so are the people involved.

A pastor called regularly upon a parishioner in the hospital. The man was badly battered, painfully bruised and frightfully mangled by an automobile collision. The patient steadily improved. One long-to-be-remembered day when the pastor asked the victim how he was doing he replied, "My bruises are healed, bones mended, my limbs useable—in fact everything is fine except my mind—it hasn't come back yet. But it doesn't matter because I didn't use it anyway."

That could explain the chief cause of the accident, as well as many of our ailing Brotherhoods.

Accidents also happen in the church, and particularly in the Brotherhood. An idle mind inevitably leads to trouble. Put a robot in the president's chair or a drifting chairman at the head of a committee and you will not only coast into stagnant inactivity but may smash into an oncoming ingenious group resulting in bruised feelings and offended personalities.

Men's work requires, not exceptional intellects, but active and alert minds. God endowed each with the power of thinking, reasoning and imagination. The work of the church moves forward only as these abilities

are exercised and used.

The multiplicity of activity in most communities pulls poorly attached church members into its stream of life. Willing folk have a way of finding interesting things to do away from the church if the church does not put them to work. To harness this manpower for Christ in his church may not be easy, but it can be accomplished where able leadership is assertive.

Congregational Brotherhood officers and committee chairmen would do well to have regular executive committee meetings to discuss and plan ahead. Too many men's groups merely drift without aim or purpose. A drifting Brotherhood needs no planning or preparation. A going concern doesn't run on the same track without deviation like a train. It looks for and finds new and better ways of doing its work.

If your Brotherhood is a crippled patient, its limbs can be restored to usefulness, but of what use will they be if there is no mind to direct them? Set your mind to working. Do some imaginative thinking. Talk it over with others. Share opinions and ideas. Don't be content to drift downstream but swim upstream, remembering that the swifter and stronger the current against you, the harder you will have to struggle.

Boy Scouts

BY GEORGE A. EICHLER

The following notice was sent out by William H. Smith who was the first scoutmaster in 1915 and who now, at 80 years of age, is neighborhood commissioner and still as active as ever:

Fortieth Anniversary of Scouting in Pine Grove, Pa.

On November 16, 1915, we had the first meeting to organize Troop 1 of Pine Grove. That was more than 40 years ago. Scouting has been going continually during all this time in the town of Pine Grove. During this time three other troops and a Cub Pack have been organized. These five units are now in existence and promoting Scouting in Pine Grove.

In the Fall of 1925, after spending two weeks at Lebanon Council Camp, the idea was conceived to have our own camp for the Scouts of Pine Grove. We secured the present location and started to erect necessary buildings and a swimming pool. This camp has been promoted during the past thirty years to what it is now. This camp has been used all these years and is very much in demand at the present time. Everybody that sees it and uses it admires and enjoys it. Few towns have such an outdoor and recreational spot.

During the past forty years, many hundreds of boys of Pine Grove and vicinity have enjoyed the benefits

derived from Scouting. Many have advanced to high ranks. Almost 100 have reached the highest rank of Eagle Scout.

The former Scouts are living in different parts of the world, and are among the leading citizens where they are found.

We have planned to celebrate our 40th anniversary on Sunday, June 3, at Camp Pine Grove. We are very anxious to see you present. We have planned a program in which Dr. George A. Eichler, a former scouter of Pine Grove and now superintendent of Northampton Schools, will be the speaker.

New York Conference Brotherhood Holds Convention in Connecticut

The second annual convention of the New York Conference Brotherhood was held in June in St. Paul's Church, Byram, Conn.

Guest of honor at the banquet was the Rev. Dr. Paul A. Kirsch, secretary of the Division of Special Missions, ULCA Board of American Missions. Dr. Kirsch, the first American-born Lutheran clergyman to serve in the state of Connecticut, called upon the men of the Brotherhood to be more militant in the work of the church.

—Charles A. Steyer

Education for Living

BY EARL S. RUDISILL

Motives of Adults

One's motives correspond pretty closely to his basic instincts or urges, but generally with considerable modification. We try to refine them to fit into the ideals and standards which our society approves and to meet the ethical standards inspired by our religious faith.

Biological Phase

One of our strongest instincts is that for life-preservation. It includes work, vocation, escape from danger, acquiring money and goods. A great many of the things we do from day to day are prompted by this inner urge to hold on to life, and to make self as secure as possible.

Another biological urge has to do with preserving the race. It includes sex and its various angles, marriage, having children, and the unity of a family. Without these two powerful urges human life would have disappeared from this planet long ago. But it must not be overlooked that these urges can and will prove selfish, and even cruel, unless they are brought into conformity with the welfare of mankind and are directed to the service of God.

Psychological Phase

Love for family and for mankind is largely dependent on instinctual prompting. This is a powerful and valuable urge, but, as others, needs considerable guidance and control. On the "raw" urges we can build

something beautiful and serviceable. Failure to refine our many instincts leaves us very much like animals; they live almost entirely on unrefined instinct, but they lack any spiritual or moral-aesthetic sense. No training can give them what is not inherent in their nature, but with man it is different—he can learn and develop almost endlessly.

Another strong motive of human nature is gaining attention of others, recognition, position, success, approval, and belonging to a family group. All these factors are good but they can all be misused, and often they are abused. But without them man would be a creature without aspiration, spineless, colorless, and shiftless.

Ideas also furnish us many motives. Along with them goes the instinct of curiosity. Pure science seeks facts regardless of their ultimate use or of financial gain. That was the case with Mendel, De Vries, and Correns who experimented and found the laws of heredity, and so it has been with various geniuses who have blessed mankind with their inventions and discoveries.

The motivation of the "free enterprise" system is profit. Despite the many abuses, it has served North America very well, and the abuses are gradually being eliminated. The abuses have been mainly due to the selfishness and greed of people. W

ought not to wait for state and federal regulations to curb grasping tendencies, but let Christian ideals and the spirit of Christ constrain us to consider others and their welfare and needs.

We need to let the love of Christ constrain us in the expression of all instincts so that our motives may not

be those of the beast, but those of persons seeking to become more and more like Christ. Selfishness and greed have no place in Christian living. May all our motives envision love, obligation, and helpfulness to all mankind, in our neighborhoods, the nation, and the world.



Dr. William Jansen

Silver Buffalo Award Winner

Dr. William Jansen, New York City educator and prominent ULCA layman, was honored at the 46th Annual Meeting of the National Council of the Boy Scouts of America, Cincinnati, Ohio, on May 25 and 26, when he was given the Silver Buffalo Award, the highest recognition for distinguished service to boyhood.

"This is a great honor, and has come very rarely, if at all, to any of our Lutheran men," declared Aubrey Mauney, director of Scouting for the ULCA Brotherhood. "As representa-

tive of the Piedmont Council, Region Six, I have, over the years, attended many regional and national meetings of the Boy Scouts, and I am always searching for Lutheran men who have and are serving in Scouting. This is a great program and needs greater promotion in our church."

Dr. Jansen is a member of St. Matthew's Lutheran Church, New York, the Rev. Alfred S. Pannbacker, pastor.

The Silver Buffalo Award citation reads as follows:

William Jansen, New York City, prominent educator, and churchman. Superintendent of schools, City of New York. His fine contributions to education and the community at large have been recognized in many ways. Six American universities during the past eight years have bestowed honorary degrees upon him, and the French government made him a chevalier of the Legion of Honor. He is president of Lutheran Hospital of New York and a trustee of Wagner College, Staten Island; chairman of the Joint Council of Economic Education; past chairman of the Educational Policies Commission of the National Education Association; past president of the New York Academy of Public Education; past president of the New York State Council of School Superintendents. Most significant is the fact that 1956 marks his fortieth year of service to Scouting. A member of the executive board of the greater New York Councils since 1939, he is now vice-president. He is a member of the Committee on School Service of the National Council. For his long and distinguished service to boyhood he was awarded the Silver Beaver in 1933 and the Silver Antelope in 1947.

Konnarock Lutheran School Commencement

BY PHARES G. BEER

The eighteenth annual commencement of the Konnarock Lutheran School was held on May 29. The school is a coeducational Lutheran high school and its component parts were originally founded by the Women's Missionary Society and the Brotherhood. While the student body is largely composed of students from the Southern Mountain Mission congregations, other students eager for a Lutheran high school education are welcome. During the year a student from as far west as the state of Missouri was in attendance.

The baccalaureate service was held on Sunday evening in the school chapel. Pastor Rudolf F. Ludwig of the Konnarock parish was the liturgist and Dr. Phares G. Beer of Grace Church, Allentown, Pa., and a member of the executive committee of the Brotherhood of the United Lutheran Church in America, preached the sermon on "As Your Gifts so Your Responsibilities," based on Luke 12:48.

The commencement address on Tuesday morning was delivered in the school chapel by Dr. Emily J. Werner, professor of Bible at the Biblical Seminary in New York City. She challenged the members of the class to a life of Christian activity, stability and service.

The members of the class were Charlene Ruth Hoffman, Daisy Mae Jones, Patricia Ann Martin, Vernon

Paul Shumate and Charles Robert Ward. The class mascot was little Miss Kathy Jones, who received a junior diploma. The members of the class were introduced by the Rev. Rudolf F. Ludwig and the diplomas were presented by Mrs. Mildred H. Deal, the principal of the school. The other teachers of the school are Miss Treva Miller, Miss Dove Toll, Miss Rachel Neubert, Mrs. Charles Wieland and Charles Wieland.

While the number of graduates is never large the school's influence goes far beyond the persons graduated. From three to four times as many persons as those who graduate are members of the classes during their four-year sojourn at the school. The Christian influence and devotional life of the school leave an impression upon the students that can not easily be forgotten. Devotional exercises accompany each meal and the evening devotions in the living room, where different teachers and students lead, are genuinely impressive and inspirational. The religious life of the students is furthered by their participation as Sunday school teachers, Luther League leaders and choir members at St. Matthew's Church, Konnarock; Redeemer Church, Troutdale, and the Laurens Valley Church. The Christian spirit is everywhere present in the programs and activities of the school.

Book Review

Rediscovering the Words of Faith.
Charles T. Sardeson. Abington
Press. \$2.00.

For some time the reviewer has been interested in the fact that pastors frequently use words in sermonizing which laymen do not clearly understand. In our opinion there has been a need for a book which defines such words as revelation, atonement, faith and grace. The Rev. Charles T. Sardeson, ULCA pastor of Carlisle, Pa., has attempted to make clearer some of these words in his book.

Here is a volume, not lengthy, with fifteen brief chapters, which we recommend for reading by laymen. Although you may not find that it answers all your questions, we feel you will understand more clearly the nomenclature of the pulpit. We believe you will say that it has been worth the couple hours of reading time.

Pastor Sardeson has studied with two of Great Britain's great theologians, John Baillie and James S. Stewart. The author acknowledges the help of the eminent ULCA preacher, Dr. Paul Scherer. The easy reading and flowing style is reminiscent of some of Paul Scherer's phraseology.

"Atonement," says Rev. Sardeson, "describes the event in which God by his own will and in his own great love has acted to restore all of us and bind into his kingdom a communion of saints. It is the proclama-

tion of his accomplishment in the life of Jesus Christ." "Grace is the evidence of Christ's sustaining presence in a person's life." And as a preface to this chapter, Sardeson quotes from Dietrich Bonhoeffer's classic chapter on grace in his book, *Cost of Discipleship*.

"Sin is life turning it's back on God, nothing less . . . sin is that which breaks fellowship with God." The author defines faith clearly and sharply that "faith is belief plus getting life involved." "Faith is trusting and consenting . . . faith is life's response to the specific act of a very specific God . . ."

Here is a book for general Protestant use, for the author quotes excerpts from Luther and the Common Service, from Aulen and other Lutheran theologians. For you who are charged with seeing, ". . . that the pure Word of God be preached, as the Church confesses it," here's a book to help you better understand your faith.

Howard L. Logan

District Organized In Southwest West Virginia

A district organization of Brotherhoods in southwest West Virginia was formed on May 20 in Trinity Church, Charleston, W. Va. Member churches of the district comprise the Brotherhoods at Charleston, Parkersburg, Mason County (New Haven), Point Pleasant and Huntington.

By-laws were adopted. The officers for the first year are Vernon Casteel, who was elected president, and How-

ard Schaffer, who was appointed secretary. Both men are members of the Parkersburg Brotherhood.

Present plans call for semi-annual meetings, the next to be held in October at Mason County Church, New Haven.

—John E. Frank

Family Religion Theme of Canada Rally

Dr. J. Ray Houser, president of Waterloo Seminary, spoke on the theme "Family Religion" at the annual Lutheran rally, June 10, sponsored by the Brotherhood of the Canada Synod. Total of 1231 persons registered from 39 congregations in 29 cities and towns within a radius of 75 miles.

The message of Dr. Houser was based on 2 Kings 20, verse 15. "What have they seen in thy house?" He emphasized that when the homes of a nation are sound, the nation is bound to prosper. The basic troubles of the world are spiritual. It is in the home that the destiny of a nation is developed. Homes play an important part in determining the strength of a nation.

In answer to the question, "What is a good home?" he replied that such a home is based on Christian principles. A home in which is found Christian literature and books, one in which the Bible and devotional books are regularly used. The type of program listened to on radio and television usually determines the type of home. Dr. Houser stressed the importance of parents in guiding the

family life along Christian principles.

The speaker was introduced by Walter Ludwig of Waterloo. Acknowledgments and announcements were made by Roy Hilker of Kitchener. Greetings from Camp Edgewood were made by Ernest Berner of Guelph. He described the camp program and outlined future plans for developing the newly acquired adjoining property. The various improvements to the camp facilities made during the 12 years since the park was purchased by the Canada Synod have been made by volunteer labor by men of the various congregations. The main project of this year is the building of additional huts to replace the tents previously used.

Music for the service was supplied by a group from Tavistock. The public address system was supplied and operated by Gordon Kipfer. Registration was in charge of the Brotherhood of St. John's, Waterloo. Games were under the direction of St. Mark's Brotherhood, Kitchener. Refreshments were provided by the camp staff. During the supper hour colored slides were shown in the dining hall on camp activities.

—Samuel Weicker

A Rightful Objection!

"Churches can be the ruination of the restaurant business," a representative of the Wisconsin restaurant association testified before the state board of health in a suit asking enforcement of food-serving permits and health rules against churches that serve meals for profit. "The pur-

pose of the church dinner is laudable; we do not object to a church serving its own parishioners," he said. "But churches now use every method possible to bring outside business in, and they become competitors of licensed restaurants. They even advertise on radio and television and in the newspaper."

—Howard L. Logan

112 Lutheran Scouts Earn Church Activity Award

The Lutheran Church's *Pro Deo et Patria* award was conferred on 112 Boy Scouts or Explorers at a recent meeting of the National Lutheran Committee on Scouting in Minneapolis, Minn.

According to the report of the Rev. Gordon C. Bergin, chairman of the awards committee, the recipients of the honor were members of church groups in 89 communities in 22 states and represented six church bodies.

By synodical affiliation, the awards winners included 39 Scouts from the United Lutheran Church in America, 24 from the Lutheran Church—Missouri Synod, 18 from the Evangelical Lutheran Church, 15 from the Augustana Lutheran Church, 4 from the American Lutheran Church and two from the United Evangelical Lutheran Church, while 1 was non-synodical.

Applications for the *Pro Deo et Patria* award have totaled 17,021 to date and 3,387 awards have been granted, 1,306 in the ULCA, 688 in the AELC, 563 in Augustana, 393 in the Missouri Synod, 380 in the ALC,

20 each in the Lutheran Free Church and UELC, seven in the Suomi Synod, two in the AELC, and one in the Wisconsin Synod, while six were non-synodical.

The American Federation of Lutheran Brotherhoods sponsors the National Lutheran Committee on Scouting. Its *Pro Deo et Patria* award is given to Scouts for "whole hearted participation in the total program of the Church."

Wittenberg To Offer Church Music Major

Wittenberg College, Springfield, Ohio, will become the first ULCA college to offer a major in church music next fall, when its School of Music expands its curriculum to include a complete course of training for aspiring church musicians, L. David Miller, director of the school, has announced.

"The church music major will fill an immediate need of the church," Mr. Miller stated, explaining that the increasing demand for trained church musicians and the growing interest among students in the new church music emphasis at Wittenberg, made the expanded curriculum a necessity.

6,000th Refugee Arrives

The Lutheran Refugee Service received its 6,000th refugee when it welcomed 412 newcomers to America on May 25 in New York—the largest single group of Lutheran-sponsored families and individuals to arrive here under the U. S. Refugee Relief Act.

Count Me a Partner – In Practicing Obedience

BY NORVEL O. BRINK



Author

Dr. Brink is a practicing physician and surgeon. He was reared in the Augustana Lutheran Church and is now a member of the Evangelical Lutheran Church. He belongs to so many medical organizations that if we were to list them they would fill a good portion of this page. In many of these organizations he has received special recognition because of his outstanding ability as a doctor.

The amazing thing about Dr. Brink is that in addition to meeting the strenuous demands of his profession he has ample time to serve his church. A partial list of his church activities includes membership in the choir of his congregation, teacher of an adult Sunday school class, teacher of two midweek Bible classes, member of a male quartette, advisor for the Senior Luther League, member of the ELC Church Council and lay delegate from North Dakota District, and member of the National Board of Lutheran Bible Institute. We are happy to have Dr. Brink's contribution to our Brotherhood studies.

JESUS PRACTICED a two fold obedience. As a child he was obedient to his parents and superiors as well as to God. As a man, relieved from further obedience to parents, he continued his obedience to God.

Obedience to Parents

The Bible uses a very expressive phrase when it explains that after the visit to the Temple Jesus "went down with his parents and was obedient to them" (*Luke 2:51*). Insight, eloquence, ambition — which might have been fostered by the Temple experience — were laid aside in favor of the practice of humility, restraint, obedience. Jesus was obedient toward parents and the heavenly Father.

There is rampant in our country a lack of obedience and a lack of respect for authority that may have a close relationship to the wave of juvenile delinquency which is troubling our FBI and other governmental agencies. Obedience, to be effective, must be taught in the home from earliest years.

The Christian father, of course, is not to be a dictator or despot. He should turn his heart to his children, as Malachi stated, and he should not provoke his children nor discourage them, as Paul wrote to the Colossians. A Christian father must be

achable and deeply concerned
the welfare and happiness of
children. He must not make snap
judgments, failing to weigh both
sides of each question, and must not
act in anger. On the other hand
he must take a firm stand for that
which is right, enlighten his children
on this course, and insist on their
obedience in daily life and social
contacts.

Children in the home are per-
mitted to break rules and regulations
without being punished, there is little
likelihood that they will develop re-
spect for law and order. The seeds of
lawlessness are often sown in
the home. The child that is brought
up without respect for the laws of
the home will find it difficult to re-
spect the laws of his heavenly Father.
The laws of God are inexorable.
No man can break them without
paying sorrow, suffering, and
retribution upon himself and others. Take
note of the Ten Commandments as an
example, and follow through on the
consequences of breaking it. A sin
against the Sixth Commandment, for
instance, brings shame, perhaps a
ruined life, perhaps broken health.
Teaching obedience at an early age
is therefore important for a child's
temporal and eternal good.

In a nation-wide survey, a small
community in St. Paul, Minnesota,
was found to have the lowest rate of
juvenile delinquency. Seeking for the
reason, social workers found that
there was an unusual degree of re-
spect for the authority of fathers in
the homes of that community.

Obedience of the Law

A Christian has respect for civil
authority. Jesus, in answer to the
question "Is it lawful to pay taxes to
Caesar, or not?" answers in *Matthew*
22:21, "Render therefore to Caesar
the things that are Caesar's, and to
God the things that are God's." Paul,
in *Romans 13:1*, says: "Let every
person be subject to the governing
authorities. For there is no authority
except from God, and those that exist
have been instituted by God." These
are the guiding rules for Christians
in a day when it is common to make
out false income tax returns, to
claim undue expense accounts, to
break traffic laws, and in other ways
be disobedient to authority. We need
to be reminded that even in a
democracy such as the United States,
with the relatively great freedom that
we enjoy, we have civil and police
authorities over us, and we must
obey them and respect their offices as
instituted by God. Good laws exist to
protect our health and life and to
increase our happiness. The Chris-
tian will give his willing obedience to
such laws.

Christ's Obedience

Jesus not only obeyed his parents
and showed respect and obedience
toward civil authority, but above all
he was obedient to his heavenly
Father. Three passages of Scripture
clearly show Jesus' obedience to
God: (1) "Have this mind among
yourselves, which you have in Christ
Jesus, who, though he was in the
form of God, did not count equality
with God a thing to be grasped, but

emptied himself, taking the form of a servant, being born in the likeness of man. And being found in human form he humbled himself and became obedient unto death, even death on a cross" (*Philippians 2:5-8*). (2) In *John 4:32-34* we are told "Jesus said to his disciples: 'I have food to eat of which you do not know.' So the disciples said to one another, 'Has anyone brought him food?'" Jesus said to them, 'My food is to do the will of him who sent me, and to accomplish his work.'" (3) In *Luke 22:42* Jesus prays: "Father, if thou art willing, remove this cup from me: nevertheless not my will, but thine, be done."

Jesus saw ahead of him a tremendous depth of physical suffering: being slapped in the face; having a crown of thorns pressed down upon his head; being beaten over the back with many stripes; suffering capital punishment by a method that was so slow, painful, and cruel that it was later outlawed; suffering indescribable agony of thirst and exposure to stifling heat. It is difficult for a surgeon to understand why Jesus did not die under the whips of the Roman soldiers. The skin and flesh of his back must have been torn loose in many places. There is a possibility that ribs may have been fractured and lungs punctured. Yet Christ endured all these sufferings voluntarily because of his obedience to the will of his Father in heaven.

A terribly realistic account of the crucifixion is found in *Psalms 22:14-18*: "I am poured out like water, and

all my bones are out of joint; heart is like wax, it is melted; my breast: my strength is dried like a potsherd, and my tongue cleaves to my jaws: thou dost lay in the dust of death. Yea, dogs round about me; a company of doers encircle me: they have pierced my hands and feet—I can count my bones—they stare and gloat on me: they divide my garments among them, and for my raiment they lots." In *Isaiah 53:5* we read: he was wounded for our transgressions, he was bruised for our iniquities: upon him was the chastisement that made us whole, and with stripes we are healed."

The suffering which our Lord saw went beyond physical suffering. He saw himself forsaken by friends: "But I am a worm, a man: scorned by men, and despised by the people. All who see me at me, they make mouths at me; they wag their heads" (*Psalms 22*). Jesus, as the scapegoat of *Leviticus 16*, was driven out into the wilderness. The climax of Christ's suffering came when he felt himself forsaken even by God and cried in agony, "My God, my God, why thou forsaken me?" (*Matthew 27:46*). But even this Christ endured without rebellion because of obedience to the Father. His prayer at Gethsemane, "Nevertheless, my will, but thine, be done," was being translated into action.

Our Obedience

Does God, who both created and redeemed us, have the right to

see obedience from us? Does his Word give clear direction on this matter of practicing obedience? Listen to these words of Jesus: "Why do ye call me 'Lord, Lord,' and not do that I tell you?" (*Luke 6:46*). "Who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him" (*John 14:21*).

Why do men give such unwilling obedience to God? The laws of God are not arbitrary rules and regulations made to restrict our freedom. They are all made to enhance our joy and happiness. A good parent makes many rules and regulations for his children are to obey. But the laws are all intended for the child's good. For instance, a little child may be told, "No candy before meals." Why? Because the parent does not want the child to spoil his appetite.

He wants the child to eat the food that will build health and strength. The parent may say to the child, "Don't touch the stove." Why? Because the stove is hot and the child will be burned if he touches it. Similarly all laws of God are intended to protect us and to enhance our welfare. Yet foolish men persist in breaking God's laws, refuse to give God obedience, and thereby bring sorrow and suffering upon themselves.

Obedience Not Easy

But obedience is not easy. Since the fall of Adam all men possess a perverse nature which is more inclined to do what is wrong than to do what is right. Only by slow degrees do we come to the point where we bend our stiff necks before God and say, "Not my will, but thine, be done."

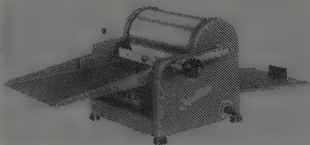
Consider just a few teachings of Jesus as examples of divine commands that are difficult to obey: "If

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any one strikes you on the right cheek, turn to him the other also" (*Matthew 5:39*). "If you do not forgive men their trespasses, neither will your Father forgive your trespasses" (*Matthew 6:15*). "You must be perfect, as your heavenly Father is perfect" (*Matthew 5:48*).

Where are we poor, struggling mortals to find help in being obedient to the will of God? If we depend upon our own strength we will never attain obedience. But we are not left alone. Christ has sent his Spirit to help us. If we earnestly search Scripture to learn to know God's will for us, and if we humbly ask God to pour out his Holy Spirit to guide us, if we faithfully attend church services to receive the Word and Sacrament, if we are diligent in prayer, the Holy Spirit will lead us from truth to truth and from strength to strength.

For Study and Discussion

1. What is the purpose of the law? What are rules and regulations sup-

posed to accomplish?

2. In what ways are the children of our homes being taught respect for authority and law?

3. Why is it important to teach children obedience from their earliest years?

4. What evidences do adults of our community give that they respect or disrespect law? Call for the report of the committee that was to list situations in which obedience to the law becomes difficult.

5. Under what circumstances, if any, may a Christian disobey the law?

6. What are some of the commandments of God which men find it very difficult to obey? Why? Call for the report of the committee that was to list Christian requirements and rules which are difficult to obey.

7. Where can a Christian find help in practicing obedience?

Suggestions for Action

1. Check on yourself to see whether there are any civil laws which you wilfully disobey, and then take steps to rectify the situation.

2. Make a restudy of the Ten Commandments, in the light of Luther's explanation, to discover the extent to which you are obedient to God.

3. Develop such a spirit of Christian fellowship in the Brotherhood that its members will be strengthened in their efforts to be obedient to God.

Topic Aims

1. To point out Christ's childhood obedience to parents and God, and his unending obedience to God until death.

2. To show how difficult it may be at times to obey God.

(continued)



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3. To show the importance of obedience to God.

4. To indicate the factors that help us to be obedient to God.

5. To lead members of the Brotherhood to renew their determination to be obedient to God in all things.

Why Do Men Suffer?

Assignments for the October (Tenth) Meeting

Some people say, "Men suffer because of sin." That answer is both correct and false. It certainly is true that suffering and death were introduced into the world by sin, and if man had never sinned he would not experience pain, suffering, and sorrow. In this sense suffering is the result of sin. But to claim that all suffering can be traced to specific

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sin is not true and is contrary to the teaching of Jesus Christ. It often happens that the greatest saints of God are also the greatest sufferers. There is a mystery of suffering that is unfathomable.

Christian teaching clearly indicates that we are to bear one another's burdens. We are to have sympathy toward the sufferers. We are to manifest compassion, that is, suffer with those who are sick, bereaved, or in need. The Brotherhood topic next month will be, "Be a Partner—In Bearing Suffering." In preparation for that meeting every member of the Brotherhood might well read one of the following books: Luther's *Fourteen of Commandments*, Volume I, Holman edition of Lutheran Works; *The Gospel of Suffering*, by Søren Kierkegaard, published by the Augsburg Publishing House; *The Problem of Pain*, by C. S. Lewis.

All members of the Brotherhood might read and meditate on the following passages: *1 Peter 4:13*; *Colossians 1:24*; *1 Thew 10:38*; *Matthew 5:10*; and *Romans*

Worship

Hymn: "How Firm a Foundation"

—No. 344 C.S.B., or No. 216 P.S.H.

Scripture: Philippians 2:1-18

Prayer

Special Music

Hymn: "The King of Love My Shepherd"

—No. 345 C.S.B., or No. 223 P.S.H.

Topic

Hymn: "O Love that Wilt Not Let Me Go"

—No. 348 C.S.B., or No. 275 P.S.H.

Prayer

Benediction

Business

Fellowship and Refreshments

White Pastor Assigned To Negro Lutherans

A young man who will become the first white pastor of an all-Negro congregation in New York City was ordained recently in Albany, N.Y., by the New York and New England Synod of the ULCA.

The Rev. Robert T. Neilssen, of Brooklyn, has been called to the Church of the Transfiguration, 712 126th St., a congregation of more than 3,000 baptized members organized in 1923.

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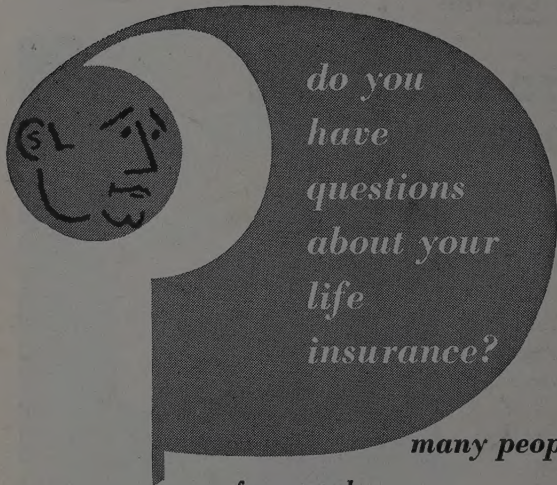
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